

TERMS AND NOTICES

The RELIGIOUS INTELLIGENCER is issued on Wednesday at the office of publication, 875, Frederick St., N. B.

Terms \$1.50 a year, in advance.

If not paid in advance the price is \$2.00 a year.

New subscriptions may begin at any time of the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then the address to which he wishes it sent.

THE DATE following the subscriber's name the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 875, Fredericton N. B.

Religious Intelligencer.

Rev. JOSEPH McLEOD, D. D., Editor

WEDNESDAY, Nov. 24th, 1897.

There is no one more likely to cry out against you for denying him a favour asked than the man for whom you have done many favours, with never a denial before.

In Wales there is not a Roman Catholic chapel in which the service is in the Welsh language. More striking still, is the fact that there are not in the whole of Wales more than fifty Welsh people who are Roman Catholics.

The "letter of Pilate to the Emperor Tiberius," reporting the trial of Jesus, which has been printed in some of the papers as having been discovered in the Vatican Library, is, of course, a hoax. It is not even a good attempt at a fraud.

We are glad to have the first of a series of letters, from Prof. Anthony, descriptive of Cobb Divinity School and its work. They will, we are sure, be read with interest by our people in both New Brunswick and Nova Scotia.

Sunday next, Nov. 28th, will be observed as Temperance Sunday in Great Britain and, also, in many parts of Canada. It will be well if, in every church in the land, the subject of temperance is considered on that day, and the duty of the church to make war against the drink traffic urged. There is a painful lukewarmness in this matter in many churches.

In every community in which there is more than one church there are some people who seem to enjoy flitting from church to church. The new preacher, in whatever church, gets them. He is a "great man," "the finest preacher they ever heard of," &c., &c.—till the newness has worn off, or he utters some truth which disturbs their self-complacency. Then he becomes "very ordinary" in their judgment, and they attend some other church. Such people are of no use, unless it be as a means of cultivating the patience of ministers and good Christians.

The Presbyterian old lady who, at an election of elders in her church, objected to two of the candidates because they did not take the church paper, was a woman of sound judgment. Her contention was that their not being subscribers to the denominational paper showed a lack of interest in their denomination, and, also, an ignorance of its work and the work of the Christian church at large. There are other denominations in which the same objection might be urged. If it were pressed against those already in office in churches, it might reach even the ministry.

Dr. Parkhurst, New York's preacher leader of the reform forces of that city, and who made himself felt so mightily, has been away for several months on account of a break-down in health, brought on by overwork in the struggle against the vicious elements of the great city. Being interviewed, in Paris, after the recent New York election which resulted in giving the government of the city into the hands of Tammany, Dr. Parkhurst expressed his belief that the Christian ministers must bear a large share of the blame for the evil result. He said: New York will not become a respectable city till its clergy are so possessed of the spirit of the old prophets as to be prepared to put governing pressure upon secular events. The same thing is true of every community everywhere; the servants of God must be unmistakably pronounced against every form of evil. Any half-heartedness on their part is encouragement to the enemy. Dr. Parkhurst said, also, that the press

must become distinctly and unwaveringly the exponent of unmarketable truth as to command the confidence of the reading public; and reputable citizens sufficiently wedded to righteousness to be willing to sacrifice political fetiches to the interests of the general tendency and integrity." Amen!

Nearly everybody has read or heard of the famous Russian priest, John of Cronstadt. He is a really pious man, of great faith and abundant in Christian services. So great is the affection of the people for him that many believe he has power to work miracles. He has become the subject of attentions which are very distasteful to him, and which he strongly condemns. A society of women has been formed in Cronstadt, calling itself the Society of "Prayers." The thousands of pilgrims who visit Father John, either to solicit his prayers on behalf of sick relatives or to touch the hem of his garment if they are themselves sick, are visited by these women, whose object it is to circulate the belief that the famous priest is nothing less than an incarnation of Jesus Christ. Their success has been remarkable, and a sect is being rapidly formed with this as its chief article of belief. The members of this sect purchase pictures of Father John and nail them on their walls beside the icon, praying to each alternately. Not infrequently has it happened that Father John, on entering the house of one of his worshippers, has torn his picture from the wall and trampled it under foot. The police, at Father John's suggestion, are active in uprooting the new sect, and forty women, leaders of the movement, have been sent away from Cronstadt.

Thanksgiving.

Thursday of this week is Thanksgiving day. It is the official thanksgiving time in two countries—Canada and the United States. It is, of course, a good thing that each year such a day is named; it is a recognition, in a formal way, of "the Father of mercies." The day will be variously observed. Among our neighbours it is a day of family gatherings. There is much joy in such reunions, and, doubtless, a good degree of real thankfulness to God for His gracious care. There will be in our own country, especially in the cities and towns, public worship; the sermons, prayers, hymns and every part of the service will emphasize the fact of our constant obligation to God, and express gratitude for the abundance of His goodness and mercy. For the most part, however, Thanksgiving day services are but slily attended. We would not like to think that only those who are found in the House of God on that day are the really grateful people. It must be that many others, in ways acceptable to God, are humbly and gratefully recognizing Him and expressing, in song or in service of a Christ-like kind, the thanks of their hearts to the bountiful giver of every good thing.

Nobody thinks one day in the year enough for thanksgiving. Indeed, he who thinks to confine his thanks to one day is not thankful at all. To have such notion would be to declare ourselves destitute—of the slightest conception of our relationship to God—that He "hath made us and not we ourselves"; that "in Him we live and move and have our being." Always God's mercies are towards us; always a grateful spirit should possess us. Yet it is well to have a season of special acknowledgment of God, if only it is rightly used.

Thanksgiving should be practical. The listening to thanksgiving sermons is good—if we profit by their teaching. The singing of songs of praise is well enough—so far as it goes. The talking about the great goodness of God, and about our obligation to Him, is quite proper—if it do not end in talk. There needs to be something more than hearing a sermon, sitting reverently in the house of God, singing a song of praise, and talking of the Lord's goodness. There should be some "giving" in our thanks. The best praises—those which come up before God as sweet incense—are services, according to His will, for the promotion of His purposes.

"Make an offering unto the Lord." There are poor in your community. Minister to their necessities. "Inasmuch as ye have done it to the least of these, ye have done it unto me." The funds of your church are low. Put something into the treasury of the Lord's house. Your pastor has helped you. He needs your help more, perhaps, than you think. Make an offering of thanks to God in the person of His servant, because that God by him helped you. Some branch of the church's work is weak and ineffective for lack of money—the Sabbath School, the Home Mission work, the Foreign Mission work, or some other.

Express gratitude to God by a contribution to some one or more branches of His work.

Let everyone, recognizing the constant and abundant mercies of God, express thanks in an offering. Especially, may each one make an offering of himself to God, that the divine will may more fully be wrought in him and by him.

Facing the Work.

No. III.

It is not enough to have a church organization. The church must be a living body—alive by the indwelling Spirit. Nearly every professing Christian one meets admits that the church should be alive and constantly active; yet the majority of them seem to belong to the "I pray thee have me excused" class. How they can expect to have their church alive while they are dead they do not attempt to explain. Thousands of Christians are spiritually feeble because they do nothing towards propagating the gospel. Whole churches are decaying from the same cause. Nothing kills the individual Christian and the church quicker than neglect of plain duty. The church which has no interest in missions, domestic and foreign, that is not moved by the religious needs of those near by and those far off will soon have only "a name to live," it will be dead. The church that has not the evangelizing spirit, and does not do evangelistic work is dying; the end is only a question of a little time.

Churches are expected to pray for their pastors. But, do they? An old preacher, having tendered his resignation, and being asked his reason for desiring to relinquish his charge, said he had "lost his prayer book." Belonging to a denomination which does not use a prayer-book, his friends were quite amazed at his statement. Pressed for an explanation, the preacher said he meant that his people had ceased to pray for him, and he felt, therefore, that his power to do them good was so diminished that he thought it best to seek another field. Many a preacher is weak and his work largely ineffective because his people have forgotten to pray for him. But he is not alone the loser; they, also, are losers—losers of the instruction and stimulus the pastor would be better able to bring to them if more upborne by the sympathy of prayerful hearers, and losers of the more direct blessings which would come of their communion with God in prayer. A praying church is likely to have a preacher of power.

Many churches need to give more careful attention to the business side of their work. There has been, we are glad to believe, marked improvement in this respect; but there is room for much more improvement. A church cannot have real spiritual life if careless of its business obligations. Salaries should be paid promptly. If there are any arrears, whether to the present or a previous pastor, pay them off at once. And for the current year pay regularly—not less frequently than once a month, and in advance. Do not depend on pie socials, bean suppers, goose dinners and the like to secure money for the support of Christ's cause. The very mention of some of these things in connection with ministers' salaries is humiliating. If the pastor's salary is paid or provided for, and it is in the hearts of his people to make him a present that is all right; such a donation will bless him and them. But do not call that a donation which is to make up a portion of a salary engaged to be paid. Such a thing is very unfair to the self-respecting preacher, and is not worthy a self-respecting church.

Notes on Current Events.

Premier Laurier and the Minister of Marine and Fisheries concluded their Washington mission last Wednesday. Sir Louis Davies, being interviewed about it, said: You may say authoritatively that the representatives of the both Governments are well satisfied. True, we have not settled any of the principal questions at issue—that is, settle them finally; but we have agreed on a statement of facts, and thereby reached a sure basis of operation. We know exactly where we stand and henceforth we shall work on solid foundations. We know the American side and their demands. They have our side and our demands. They will confer with the President, and we shall confer with our colleagues. Then we shall reply to their demands, and they will reply to ours.

He thinks it likely that a joint commission will be appointed to deal with all the questions now pending between the two countries.

Gen. Gascoigne succeeded in thoroughly stirring up the Halifax militia. Of the 66th, Prince Louise Fusiliers he said that he had expected to see a regiment composed of Canadians, but was disappointed in seeing instead a regiment composed for the greater part of army reserve men. The regiment was smart, clean, and drilled well, but he regretted under the circumstances that he could not call the inspection satisfactory, and intimated that the practice of admitting army reserve men must cease at once. The officers of the regiment resent the reflections of the General. They say his statement is far wide of the truth, that instead of the greater part of the regiment being army reserve men there are not forty of them all told. The officers have resigned. The minister of Militia has been asked to investigate the matter. It has made a great fuss, the outcome of which cannot yet be told.

Cobb Divinity School.

Cobb Divinity School is the oldest higher institution of learning in the Free Baptist denomination. In response to a need felt by a few leading minds of the time for an educated ministry, the School was founded September 1, 1840 at Parsonsfield, Maine, as a "Library Department" connected with Parsonsfield Seminary. The next year its name was changed to "Biblical Department," and the year following, in September, 1842, it was moved to Dracut, Mass., a suburb of Lowell, and there made an independent Biblical School.

After two years it was moved again, this time to Whitestown, New York, and connected with Whitestown Seminary, at that time flourishing under Free Baptist patronage. Here it remained ten years, from 1844 to 1854.

Then its pilgrimage was renewed, and it went to New Hampton, N. H., as a department of the New Hampton Institution, still in vigorous life. For sixteen years it enjoyed a useful and peaceful career among the hills of New Hampshire.

But in 1870 the youthful college at Lewiston, desiring to concentrate as far as possible Free Baptist educational interests in its own enterprises, successfully wooed the theological department of Bates College, and the thirty-year-old Divinity School became a protegee of the six-year-old college. For twenty-seven years pilgrimages of the institution have been at an end. Lewiston is now the Free Baptist Mecca, whither the faithful and ambitious of learning come.

The name Cobb Divinity School has been borne only since 1888, and was taken in honor of Hon. J. L. H. Cobb, a deacon of the Pine Street Congregational church of Lewiston, in grateful appreciation of his generous contributions to the funds of the Institution. His is an instance, probably unparalleled in the annals of ecclesiastical history, where a theological seminary of one denomination bears the name of a deacon of another denomination, and is a proof of the breadth of Christian charity existing in Lewiston.

As a department of the College the Divinity School is under the same President and trustees as the College, who, through a special committee of Oversight and Control appointed for the purpose, exercise supervision over all vested funds, all business interests and the general administration of the School. But the Divinity School has a Dean, Secretary, Faculty, classes, curriculum and discipline totally distinct from those of the college.

The School maintains at present practically three distinct and definite courses of study.

1. THE FULL DIVINITY COURSE. This course is designed for College graduates, but receives also those who in sciences and in language are prepared to successfully pursue study in the same class with college graduates. The course covers the broad reach of subjects such as are found in the curriculum of the best theological seminaries of the day,—Old and New Testament interpretation through the medium of the Hebrew and Greek languages, systematic and pastoral theology, church history and homiletics, the philosophy of religion, comparative religion, missions, sociology and sacred oratory. This course extends through three years.

2. THE COMBINED COURSE. This course is a peculiarity of our institution in Lewiston, and is rendered possible by the close connection of the Divinity School and the College. It is practically an elective course open to students of the three upper classes in College, who have the ministry in view. If sufficiently mature, and otherwise qualified, a member of the sophomore class in College is permitted to substitute one study in the Divinity School for one in the College, and to continue so to do through his Junior and Senior years in College, so that when he graduates from College he will have completed the equivalent of one whole year in the Divinity School, and two years thereafter may graduate from the Divinity School. This course covers five years, three in combination with college work, and two wholly in classes of the Divinity School.

3. THE BIBLICAL TRAINING COURSE. This course is the equivalent of what is usually called the "English course" in other seminaries. It is designed for persons without college diplomas and devoid of training in the sciences and languages who are yet qualified to successfully pursue many of the studies of a theological course, and give evidence of usefulness in the ministry, or other Christian work. The course is of practical value to Sunday School superintendents, Bible class teachers, evangelists and intelligent Christians generally, as well as to those who contemplate the ministry. It requires two years in time.

These three courses are the outcome of a kind of evolutionary process and represent the accumulated wisdom of almost sixty years of experience in fitting the School to the Free Baptist needs.

Dr. John Fullerton, whose death occurred in April, 1896, had occupied a chair of instruction in the School since 1850. Dean Howe, the present head of the School, has been professor of systematic theology and homiletics since 1872. Prof. B. F. Hayes, now professor of pastoral theology and apologetics, has taught in the School since 1870. Professor Anthony has given instruction in New Testament Exegesis and sociology since 1890; and Professor Purinton since 1894 has had charge of the Hebrew and Old Testament department. Mr. Grosvenor M. Robinson is instructor in election and oratory. Rev. M. Sumnerbell, D. D., pastor of the Mai-

Street Free Baptist church, Lewiston, for the present gives instruction in church history. This corps of instructors is ably assisted by lecturers, in frequent requisition, drawn from the college, from the local clergy and from places far away.

But the patience of editor and readers must be again taxed for a further description of our Free Baptist Divinity School.

ALFRED WILLIAMS ANTHONY, Lewiston, Me.

Plea for a Better Missionary Conscience.

BY REV. MARCUS L. GRAY, IN THE TELESCOPE.

Webster defines conscience to be "the faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections, warning against and condemning that which is wrong, and approving and prompting to that which is right; the moral sense."

In accordance with this definition, the character of a Christian's conscience is determined by his actions, purposes, and affections. If we may judge the average Christian by his actions, purposes, and affections, may we not very reasonably enter a plea for a better missionary conscience? Do the actions of many Christian lives indicate a high state of interest in missions? Into how many Christian lives have come settled purposes to promote and sustain world-wide missions? How many have a love for missions above other affections?

What are the essential elements of a good conscience? The functions of conscience are four—(1) discriminating, (2) obligatory, (3) impulsive, and (4) retributive.

1. A good missionary conscience discriminates as between right and wrong in personal Christian living, and in the work of the church. Conscience is an eye. It sees, knows, discriminates. The disciples of our Lord Christ see and know their duty to the home church, to its membership, and to its ministry. There is a disease of the eye called myopia, which prevents the patient from seeing objects at a distance. This disease of myopia afflicts the conscience of a great many good Christian people. They understand their duties to the church at home, but they do not see much of interest or duty in foreign missions. Every good man who loves God and his kingdom should supply himself with a field glass and a telescope. The field glass will enable the disciple to look upon the fields which are white already to harvest, and the telescope will assist him in looking up to God for his direction in the work of the world's redemption.

2. In a good missionary conscience there is a strong sense of moral obligation. Having perceived our duty to preach the gospel to every creature, we feel bound to discharge this duty. Sinai was not more majestic than this sense of moral obligation when illumined by the light of the Holy Spirit. Paul recognized this element of a good missionary conscience when he said, "I am a debtor both to the Greeks and to the barbarians; both to the wise and to the unwise."

3. A good missionary conscience is also characterized by a moving impulse, leading to the evangelization of all the world. If a merchant in changing money discovers that he has received seventy-five dollars more than his due, he at once knows it to be his duty to restore the money to the owner. Then he feels under obligation to do this, and after this comes the impulse of conscience, urging to do an honest act. The good man who has received the riches of God's grace in Christ Jesus is moved by every consideration of right and gratitude to preach the glad tidings of great joy to those nations which sit in the valley and shadow of death. This essential of conscience is evident in Paul's memorable utterance, "For the love of Christ constraineth us."

4. In a good missionary conscience there is a comforting sense of reward for work done to advance the Redeemer's kingdom among men. Dr. Rivers, speaking of a man possessing such a conscience, says: "You may throw him into the dungeon, clothe him in rags, deprive him of food, separate him from friends, load him with fetters, and torture him to the utmost capacity of physical endurance, still there will be an inward peace as indestructible as his own immortal nature."

THE MURPHY MEETINGS.—The temperance meetings in St. John, addressed by Frances Murphy, are attended by large audiences, and there is, evidently, a good degree of interest. The pledge is being signed by a good many.

JOURNALISTIC.—The "Free Baptist," Western organ of the denomination, published in Minneapolis, appears in a new form—smaller pages and more of them. It looks well. The "Free Baptist" is a good paper and deserves the hearty support of the people in whose interest it is published.

Gener

—Rev. J. has been church in that he ma

—St. Pa. oldest Pro. It was built Seats about combent eighth rec

—South of 37,000.0 are with fe with the C. Eucador is missionary

—Rev. I. to visit A. winter, in pressing in to accept w the limited try. Arra for short n of the E. Meyer exp about the remain till

—It is a zeal than that larg reported. sions, in al brighter. menians w Turkish p they findi sian than

The first in the Soledad, i to be orga in Colora Command acre tract. ted much some who into the inclined to success.

—It is the Czar 200 Lut provinces, have been and depot Empire. been that baptism to and mother bers of t another in of the Hol

Hom

—Seven received in Dorchester

—Rev. years past Carleton, to Bear R

—Rev. the allian church, h last week church, M

—The l their nee a reception ministers pleasant

—A un to be held Sussex, at B. H. No. M. Hubby the past the town The colle work of School As

Den

From F at work in satisfied Th There is keep hear

MONTE encouraging showing a Already e the Christ ings are praying realize th is dead, w than dead

H. M. Mission e "General wick held of the V